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Leisure Moments.

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# LEISURE MOMENTS:

OR,

A NOVEL WORK,

BY

A DOMESTIC SERVANT.

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“Let every man be useful in his generation ;”  
“For the night cometh when no man can work.”

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LONDON :

JOHN BLACKBURN, PARK TERRACE, REGENT'S PARK

1855



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## INTRODUCTION

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## INTRODUCTION

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HAVING for some time contemplated getting a little Work together, to present to a class of society commonly called "Domestic Servants"—a class with whom I have for nearly a quarter of a century associated; and have been partaker with them in common of the sweets and bitters of domestic service—having had my ups and downs, my ins and outs—such as we all experience, and may expect in this transitory life;—and having at last, got to live with a family in one of the secluded terraces in the R—— Park; I hope I have retired from the gay circle, which has been the cause of many a domestic servant being used up at the end of the gay London season, by indulging in a gay life. Having got to this secluded

retreat, it affords me more time for reading ~~a~~ meditation ; and having the privilege of living ~~a~~ a family where the Word of God is with pray~~y~~ read daily, I hope by presenting this little—~~but~~ imperfect Work, it will meet with the disinterested object I have in view. The power of example is greater than that of precept, and it is our bounden duty to direct, and to edify and elevate the principle, above the things of time and sense, to a higher and loftier sphere.

The outline of my service—which is not very exciting, and as far as memory can supply, I trust will be taken as direct truth ; hoping it will be productive of good. Showing how a good and All-wise Providence has led and kept me through all the changing scenes of life, in trouble and in joy, and keeps all who put their trust in him.

The “ Scriptural Prayer ” I carefully and diligently selected from different parts of Holy writ—the unerring Word of God—which Word is well adapted to every man’s circumstances, to the saints as well as the sinners.

*The “ Scriptural Admonition ”* to all, more particularly to us, as servants. I have also

selected from the unerring Word of Truth, as may be found by referring to the passages in the Bible—the short and simple exposition of the Lord's prayer. I hope my readers will not be offended at the attempt, and I trust it will be rather productive of good.

The sketch on the "Spirit World" may cause a little thought and reflection. Knowing that we are immortal spirits, designed for a noble and eternal purpose—and we ought to be deeply interested about our future and eternal state, considering that we are to live throughout eternity, either in happiness or misery.

The address on "The battle field of Life," I hope will cause some little thought and emotion; for from this battle field there is no discharge. And knowing that we ought to fight the good fight of Faith, and thereby lay hold of eternal life through Christ; I hope the young under whose notice this little work may come, will adopt the plan of paying the minutest attention to what they hear their minister preach, and *taking the heads or particulars in pencil (as have been in the habit of doing,) and afterw*

search the Scriptures and know for themselves whether the things spoken by them were so.

It behoves every individual to know matter concerning his own eternal state, for every one has a talent to account for.

The short and inadequate attempt on the "Prophetic Nativity of Christ," I trust will show that He is Lord over all. But it is not in man to magnify the Saviour to a greater than that He is

which tends to the cultivation of our mental faculties. And as we are a reading community I consider that we are highly privileged, and ought to be a writing community; and any faithful domestic who will publish a little work in conformity with sound reason and the written Word of God, I have no doubt but that it will be the means of stimulating the minds of the class whom he represents; having no doubt but that our numerous employers will duly appreciate and patronise the undertaking.

I have to apologise for the imperfection in diction, but let it be sufficient to say, that I do not pretend to range among the classics; in my opinion, simplicity in writing is the most instructive and edifying.

I first intended, to add twelve short chapters to the work, but having a desire to publish it at the lowest possible price, I left them out for a future occasion: and desirous of giving the greatest possible variety at the lowest possible price.



AN OUTLINE OF NEARLY A QUARTER  
OF A CENTURY'S SERVICE.

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IN the month of August 1831,—when my father introduced me to Domestic Service, I had but very little idea what the world was, and what the human family had to suffer while sojourning on earth. I had my little outfit of wearables provided, with sundry appendages, just suitable for a stout page boy, together with my sunday-school bible, and also with a warm and parental admonition from my father; who piously impressed on me the duty of being a faithful servant; impressing on me also the inestimable value of truth, saying, “fall by the truth rather than rise by a lie”

—*words which have often sounded in my ears.*

**However,** my father had great confidence in me,

from experience, for I never told him many lies, and he said, that he had not much doubt of me doing my duty faithfully, for I was a son out of four who never caused him to be angry—he knew that I would be willing and obedient and obliging, as all servants ought to be.

Matters were all agreeably arranged, and my mistress—who was a pious lady, engaged me on these condition, that I should have six pounds a year and two suits of livery, and she would look after me. When we came to South-street, Park Lane—which was my first time of living in London—with my new livery and bright buttons, the crest of which was the spread eagle—and on the whole I was not a little elevated,—I was at once put into the working department (not kept for show) under the management of the butler, a tip-top sawyer—a regular London butler, one who perfectly understood his business in all its various branches (the working part excepted.) I was strong and active, and he made me work and no mistake ; the first thing in the morning, was *polishing the tables with plain oil, which he said was far superior to French-polish, and I of*

cried over that hard rubbing. However, the tables were got into good condition, and it became much lighter work. My mistress kept a constant watchful eye on me: on one occasion, she found me reading a newspaper, and she told me that I should not read newspapers, they were dry and political, and not fit for boys to read, and that it did not tend to mental instruction; I was not to do so again but was to read my Bible. She had provided a good family Bible for the servants' hall, and I was to read that every evening when the work was done. I did not neglect that good advice, and used to read a portion every evening for the coachman, and others of the domestics. The coachman could neither read nor write, he said, that learning was too dear in the days of his youth. One evening, as I was reading aloud as was my general custom, the housekeeper sent the kitchen-maid, saying to her, "Take away that book from that ranting Methodist;" the kitchen-maid hastened to obey the orders—came, and made a snatch at the Bible, but failed in the attempt, and found that I and the Bible was *more than a match* for her, (and to use a militar

phrase, was repulsed with considerable loss and discredit.) The event came to my mistress's knowledge, and the housekeeper was forthwith discharged: I trust that there is no such Bible hating housekeepers among us domestics now-a-days. I still continued to read the Bible, and I got through my daily work tolerably well. I was obliged to be at work in good time in the morning, and when done I was permitted to sally forth into the Park to see the soldiers at exercise, at which I was delighted, at the time forgetting all my little troubles, and often followed the soldiers to St. James's palace—being much delighted with the band of music. There was one man of colour I always tried to get as close to as possible, who played on the cymbals; I could not help staring at his muscular figure.

I acted as valet to my master, and generally was in his good graces. He gave me a treat on one occasion when he dined out—to Astley's theatre, but it was unknown that evening to my mistress—he did not see why people should not *enjoy themselves*. I went, and it being the first time, I was highly amused by the entertainment

still I did not relish the whole, as there was a deal of profanity mixed up with it. As it was the first time, I had my desire to see the last of the play over, and when all was over I did not feel satisfied within myself; however, I went home, and next morning, my mistress who heard of everything, heard that the Bible-reader had been to the play the previous evening. I was summoned, and had a long and sound castigation from my mistress; she, pointing out to me the great evils of play-going. I took refuge under the skirts of my master, saying, that I would not have gone were it not that he had sent me. He said that I was not by any means to attempt to go again.

My next treat, which was given me by my mistress, was to go to see that huge building St. Paul's, accompanied by the jolly old coachman. I was delighted at the sight, and after scratching my initials with a nail on the outside of the last dome, I felt satisfied I did something to be long remembered, and was more satisfied and more *happy than after visiting the play-house.*

*'The time passed round speedily, and a*

expiration of the first quarter, after paying all the incidental and necessary expenses, I found a balance in hand of five shillings, which I gave to the care of the butler, as my banker; but when I had necessity to draw on my banker, I had no interest to receive. My next quarter I was stronger in cash, for I had, after discharging all debts, one pound; which I thought a considerable sum, and would purchase myself a watch—having had my eye on one for sometime previous at the old-fashioned little shop in South Audley street. I would have it, and paid one pound for it. It was an old-fashioned little double-cased hunting watch, and it looked tolerably well after I rubbed it up with plate powder; and oftener drew it out to see the watch, than to see the time. It was my companion for nearly eight years. I then sold it, and got a more fashionable one; for which I paid six pounds, twelve shillings. I was generally in good favour with all my fellow-servants. I detested telling lies; but fear caused me often, too often, to prevaricate and evade direct truth. *It was often urged upon me, that it was not an evil to evade the truth, in order to keep peace,*

get either myself or fellow-servants into disgrace. I knew that the Bible did not countenance, nor teach that, but rather condemned it; still, I wanted more moral courage, and was not so steadfast for truth as I should be, and thereby neglected my father's strict admonition,—“Fall by the truth, rather than rise by a lie!” It was impressed on my mind, but not on my heart rightly; and when I read that sentence in God's word—that all liars shall have their part in the lake which burns with fire and brimstone—my conscience used to cry aloud, that I was not strictly obeying the commandment of the Lord, but following the example of the wicked one;—and when I reflected on the cause of the fall of man, that it was lie and disobedience that caused the fall of our first parents, bringing sin into the world. What an evil and bitter thing it is to forsake the Lord by not adhering to the truth! But what a comfort it is to have a clear conscience in this respect, which is more to be valued than gold, yea, than all the gold of either California or the diggings of Australia. Gold is good, but to be valued as the truth. Know the truth

steadfast the truth; and depend upon it, the truth shall make us free. I wish particularly to impress this on the minds and hearts of the youth, knowing that they have great temptations to encounter, some may tell a little lie to keep peace; (as it is misnamed) for all liars are common disturbers; and no liar shall inherit the Kingdom of Heaven.

I continued to give my mistress general satisfaction; and a change took place, by the death of my old banker, the butler—and then I was raised to fifteen pounds. As they did not intend keeping a butler, I was considered as upper servant, in livery—but was not butler, for I had only the key of the bottle drainer.

I had always a most anxious desire of attending the place of divine worship, and also meetings of an instructive nature.

Having lived in this family nearly four years, circumstances caused me to leave. I soon obtained another situation, with a family in Bloomsbury Square. And having arranged matters agreeably with my mistress, I was advancing a little in the world, for my wages were to be twen-



pounds per annum. My mistress allowed me the privilege of attending public worship, as often as it was convenient; and also allowed me to attend a Bible class on the Sunday afternoon; and it is now I find the benefit of the Sunday school and the Bible class. These are as great blessings, for youth, as our Christian land can bestow! Still how deplorably we despise and neglect such blessings! I was soon privileged, by an intimate acquaintance, with a pious man from Yorkshire who said that he was a curser, and swearer, a card player, and a drunkard, when in Yorkshire. He came to town to get work, and he fell among—not thieves—but christians. While in Yorkshire he was as poor as a church mouse, although he earned a good deal of money when at work but spent it all in card playing and drink; and therefore, could not provide for his wife and family, the common necessities of life. But now he said, by the grace of God, I have plenty for my wife, myself and family, and to spare; and he made up his mind to spend the remainder of *his days to the glory of God*. Here I think there *such a change*—from a sinner to be a saint—

greater than a peasant to be a king. For the practical sinner to become a saint, he must loose his old corrupt nature, and be thoroughly renewed in the spirit of his mind. A peasant may become a king, without the least change in his natural disposition and propensities. However, this great and good man was the honoured instrument of doing good; and was the leader or teacher, in our Bible class.

The quarters flew round rapidly; and my mistress was a lady of prompt payment; and when quarter day came, my quarter's wages came also. My mistress had a most peculiar manner of paying me. The bell was rung, and by the time I got to the top of the first flight of stairs, my mistress used to say, stop; and when I looked up, I used to see my quarter's wages coming flying down in the shape of a five pound note. Why I make mention of my mistress so often is, that our mistresses have generally the management of the domestic department, as our masters are generally otherwise engaged in business of more importance. But while in that service, I was by order, compelled to visit the play-house

and Ascot heath races—the former the pest-house of immorality and corruption, the latter infested with swindlers, thimble-riggers, and all manner of vice.

I continued in my situation for three years and a half, and became by that time, an investor to a considerable amount in the Montague Street saving's bank, by economising means.

The family intended to remove into the country and wished me to go with them, but I declined doing so. I kept on good terms and got another situation, in a distinguished family in Whitehall Gardens, filling the place as under butler and hall porter, and shortly after we went to Kent to enjoy the beauties of the summer season, it pleased Providence to afflict a particular branch of the family, and to the continent they must go, and as my master had made a promise that he would not keep on his under butler in his absence—as the former one conducted himself so badly—I was forthwith to be discharged; but previous to his leaving, he had got me another situation *as butler, at forty guineas per annum, which I did not accept; our tailor got me a situation in*

an Israelite's family of some distinction, in the Regent's Park, which he ensured would be a most profitable situation; so that I accepted of. Matters being agreeably settled I went to my new situation, and was ornamented with fine livery, well trimmed with gold lace, &c., &c. This Jewish family lived in splendour in the Regent's Park. I was rather anxious to live among the Israelites. For from my youth up I had a great reverence for the Jewish race—knowing that at one time in the history of this world, they were the peculiar people of God, till they had fallen by disobedience and unbelief. But in this family I had the “ne plus ultra” of gay life to contend with, and it was in that family that I first played a game at cards, but as I did not like the game I always played indifferently, and was constantly anathematised by my partner for playing the wrong card, and thereby losing the game; but the fact was, I did not wish to learn to play the game;—alas! how many precious hours are murdered at the card table, and also accompanied with a covetous desire.

*I was well acquainted with the Jewish histo*

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whether all their observances were recognised by the Word of God; but I saw that most of their customs were not authorised by the Bible. Their fasts were strictly observed, and they trusted too much in fasting; but the Lord says that this is the fast which is acceptable to Me, "to loose the bands of wickedness and to break every yoke." A most superstitious custom they have of burning a light, in the room where a dead body is, for a certain number of days; in order to light the soul to Jerusalem. They are so particular on the Sabbath that they will not stir the fire—strict to the letter as touching the commandment,— "Remember the Sabbath day to keep it holy, in it thou shalt do no manner of work," but they do not mind if their servants work like slaves; they strain at a gnat and swallow a camel. Now when God gave them that commandment He allowed for work of necessity. Christ reproves them, saying, that they "observe trifles but the weightier part of the law they neglect. And we professing Christians of the Gentiles, confess Christ with the mouth, but in works we deny him. There is no act acceptable in the sight

God if it is not the production of *faith* for whatsoever is not of faith is *sin*. considered that I had strong and *impia* Christ, but did not sufficiently apprehend that faith without works is dead, being all good fruit is the sure test of a good tree, and others prop themselves up with fasting and prayer, they are deceiving themselves.

The Jews suffered much in this country in the dark ages of the twelfth century, they underwent such tortures and suffering, that they slew in York their own children and wives—they were so hated by the populace of York—and also threw themselves into the sea, in order to avoid the cruelties that they feared; but thank God that now, in these gospel days, they are not so persecuted, but privileged to almost all the honours that a Christian nation can admit them to. Not only so, but Christian societies at this present time, are arduously labouring both at home and in other nations, for their spiritual benefit, proclaiming the free gospel of salvation among them in all countries; and so far using their instrumentality, in order to restore them to the

favour of their God. The most strict sect of the Jews take their religious rites from a book of tradition, called the Talmud—which has been handed down from the fathers, which Christ repudiates, saying, “That ye do make void the commandment of God, by your tradition; teaching for doctrine the commandments of men.”

I had similar Christian privileges in the Jewish family, as I have had in Christian families, with the exception of having no family worship in their own house. Every family ought to have a little church in their own house; that is, daily family worship; for wherever two or three are met together in Christ's name, Christ is in the midst of them, and wherever Christ is, there is the true Church of Christ. Family worship I am sure, is the greatest privilege that a domestic servant ought to appreciate; but, alas! how differently do we view it and abuse it.

This family were very liberal in giving odd half-crowns, half-sovereigns, and frequently a sovereign, to the servants; and their kindness to me in that shape, enabled me to add to my capital stock, and I removed my banking to Welber



street, Cavendish square, and I quarterly deposited in that Savings' Bank what I could well spare : but I found that my desire for the precious metal was getting greater.

It pleased God while in this family, to call away by death, my father, who died as most Christians do, poor to this world's wealth but rich by faith, and I took it as if an All-wise Providence had made me the instrument, of making a little provision for a widowed mother, and I wholly supported her for six years ; which was considered the most praiseworthy act in my life, but I considered it an imperative and a bounden duty, we all owe to our parents as long as they live, and God looks on such acts of duty with approbation. However, as I firmly believe in a special providence,—as none can deny, who believe in their own existence—having been about three years and a half among the Israe' I was sent for by a family in Portman square to know if I would accept of a more lucrative situation. I took this as the acting of a special *good providence*, as I was then situated *incumbrance*.

Matters were agreeably settled. By this time I had joined a benefit society, wholly of domestic servants, and as I often acted as visiting steward I took great delight in visiting the sick and paying them their weekly allowance, and some said I was a double comfort, for I not only brought them money, but I spoke to them about their eternal state. I never left their sick chamber without speaking to them of the goodness of God, and the certainty of death, and the necessity of looking to Christ the Saviour for mercy and salvation.

I found my new situation in Portman square to be a most comfortable situation, having had my religious privileges unlimited. I soon went with the family to Brighton, and was with others of my fellow-servants treated to the races, with spending money given liberally; I was induced to bet one shilling with my fellow-servant, and I won the bet, but that did not induce me to bet any more, or become a member of the betting circle, for I always hated it—for it leads to the *gate of destruction*.

*Shortly after we returned to London I m*

an acquaintance, and after a formal *sal* told me that he had been on the *previou* to Epsom, to find out the secret of *wh* was to win the "Derby," and by *fe* jockies and his fare there and back, he considerable sum—he thought himself an out betting man, and was then going betting office and asked me to accompany and lay a trifle on the security of his informat and I would be cash in pocket to a considerable amount. I accompanied him but did not lay any money, for I was determined not to have anything to do with it. Some time after I the same friend, and he said, "Ah! if I take your advice I should be fifty pounds in pocket that would purchase me a horse and cart." I advised him not to have anything to do with the cursed betting system, for how many have been cursed and blighted by it, even laying murder hands on their own life, and no self-murderer has eternal life abiding in him. Another friend told me that he had lost twenty pounds in one week, and *he was almost* distracted how to regain it.

*Well, through various vicissitudes I*

five years in Portman square. My employer who was always kind, indulgent, and also benevolent, particularly to the poor, constantly employed me in visiting the poor and distressed about that neighbourhood, giving them the necessary comforts, and in that respect did not let the left hand know what the right hand did; sympathising with the poor in their distresses, and not forgetting that charity was to begin at home.

I was also induced to pay a visit to a phrenologist, and had my delineations taken, by a man who was considered clever in that art: after sitting a few minutes, he said, "That will do, and he would send me the papers in a few days." After paying him five shillings I departed, and had my delineations in a few days sent by post and I will give it here verbatim, I know that there are some who are not sceptical to that science.

"Mr. J. N. is very kindly disposed, and is ready to do a good natural action; he is cheerful, and he looks on the best side of things; he is firm and is too often obstinate; he is cautious and rather suspicious; he is neither sly nor artful but he can keep a secret; he has a very stron

dislike to fighting and quarrelling, he wants rather more bravery—he must never think of becoming a soldier; he is seldom passionate, but he is sometimes pettish; he thinks rather highly of himself, and looks for attention and due reverence; he is also fond of approbation, and he is much pleased with persons who praise him; he has strong religious feelings, and he venerates what is great and good in the church; he is grateful to those who have done him a kindness, and he looks to those who are older and wiser than himself; he is neither miserly or extravagant, but his acquisitiveness is evidently becoming larger; he has very little imagination and would never make a poet; he is only rather apt to forget what he reads, but his memory would soon improve by study and application; although he is rather partial to music yet he would find difficult to play upon an instrument that he better not attempt to learn; he has good chanical talents; he is able naturally to conf different articles in either wood or iron; he *make great progress in carpentering; \*  
*of instructive conversation, and he*

talents for preaching; he has talents for arithmetic, and would be well adapted to keep books in a counting-house, or act as a steward; he could pick up a language by ear but not well by books; he is fond of order in business, but he is not particularly methodical; he has an inquiring mind, and likes to know the why and the wherefore; he is also rather thoughtful, and possesses a good matter of fact judgment."

"J. MARRIOT, 1846."

Although I had previous to having the above taken, read many able works on phrenology, I did not entertain so much faith in the science as I did subsequently. And as my dispositions &c., are given in my "Outline," I leave the reader to judge.

I left Portman square, and obtained a situation in the immediate neighbourhood, namely, Cumberland place, in which place I was rather disappointed, for I received but little kindness; but plenty of hard work and hard words for a long *eighteen months*—they appeared long because of the *unchristian-like* treatment which I received

from my ungodly employer, from six in morning till ten o'clock at night, Sunday included, for we knew no real Sabbath there. So I looked out for a more comfortable situation and I obtained one in the Regent's Park, where I stayed another eighteen months, where I received many kindnesses, and to a certain extent gospel privileges, and as we all know that in service there is no inheritance, and having been disappointed in many trials for a situation more permanent, I did not feel perfectly satisfied with an idle life; and as Dr. Young justly says, that "life's cares are comforts, and without them we are unhappy"—the man is on a rack, the Rack of Rest.

Well, after some little time I met an *old friend*—a business man, and he wanted to get out of his business, for it was at a low ebb, and thought that it would just suit me, but took good care to let me know the grand secret. I made proper investigation and acceded to his terms; in the general line, and a bad business situation are two bad things. You may say *here was my bump of caution, why*

act? but I placed implicit confidence in my *old friend*. I soon by experience, found that I had been taken in by my *old friend*, and as I was determined to close on the Lord's day, an elderly lady, because I refused to serve her on that day, told me that I would lose custom if I would not open on Sunday morning; and also told me the pedigree of the shop, "that if so and so could live by it they would not let it, and so and so lost their money in it, and if so and so could get a living they would not let it to me." All this discomfoting news I did not thank her-for, for it come too late, and I said that I would rather go and sweep the crossing than open on the Lord's day.

Well, as it is our duty to do good for evil, I thought I would serve my *old friend* out. I urged him to leave off keeping his books on the Sabbath and accompany me to a place of Divine worship; at last he consented, and I thought I could do no better than take him to hear a real Gospel minister, under whose ministry I received many—and I trust everlasting—blessings. The sermon was so appropriate to my *old friend's* case, th



he was conscience smitten, and said that I must have told the minister to preach the sermon specially for him; but I fear that he has made the ledger his Sunday worship again. Alas! how many do it, and neglect the one thing needful.

Having been six months in the business, thought of taking a partner; I did so, and I used the bump of caution with the same discretion as I did in choosing my partner, there would be no mistake about my doing well. To do my partner (for life) credit, she knew and understood more about the business than I did, for I had little knowledge about business as I had no service, when I first entered. As business was not improving, and what with rent, rates, and taxes, wear and tear, two years saw all cleared gone,—and my little capital at the first was small.

Having cleared out, I was again (with addition to my little family) at liberty, and tried hard for a situation, either in or out of service. At the end of six *long weeks*, I called on an *Christian lady*, and stated my case to her, *said*, “do not fear, the Lord will provide,

behind a frowning providence there is a smiling face ;" she was not one of Job's comforters, and did not say, "Go, and be warm, and fed," but gave all the change she had, which was eighteen-pence—to provide the necessaries for that day. So home I went, and laid it out in the most economical manner, and in the evening a friend called, to say that I was wanted, by a family who came from Australia, and with them I engaged and from whom I received many kindnesses, and behaved liberally to me with the effects of the diggings.

I lived in this family in Clarence terrace six months, and just before I left, I went to the Soho bazaar with part of the family, and as was my usual custom (while they were in the bazaar) I went into the servants' waiting room, which was always warm and comfortable, with a fire, books, and tracts : I looked round the wretched room,—no fire, no books, no tracts, could be seen : I went to the porter and asked him the reason of such a deplorable change, he said, that '*ye servants* had done a pretty thing for yourselves ;" I said with surprise, "What was it?"

"What was it?" he said, "We behaved so bad that we were obliged to leave with all those comforts; they destroyed the room, and they destroyed the books and tracts." Well, I never was a slave till then; to think of the ingratitude of a kind and benevolent, who placed the instruction and comfort of his servants, and a class from whom is the best possible behaviour. I only say I am truly sorry at such flagrant conduct, and then that I contemplated writing this.

At the expiration of my six months in this secluded retreat, and while in the company of my employer, who is kind and benevolent to the poor,—she gave me numbers of books, and thereby, almost constituted me a tutor, for I took great delight in teaching them. There was one old man with whom I had frequent conversations. I asked him if he was a Protestant, he looked at me with a surprised expression and said, "To be sure I am, but I went to the old church in Folkestone every evening, but would be happy to be

'Lugger,' (which was a beer-shop) after the church was over;" I declined the invitation, and did not go to see the staunch old Protestant at the Lugger. I told him that I spent the little time I had to spare, on the Sunday evening, either reading or writing what I could remember of the sermon which I heard in the morning.

My readers may say of this "Outline," that it is very fair, he seems to have forgotten his many gross deeds; but let it suffice to say, that if I recorded all my gross deeds, it would cause me to write a *fuller* volume, and I would not be thanked for so doing, and they would not serve as a good example; and let it also suffice to say, that I firmly believe that all my gross deeds, sins, and iniquities, are blotted out of the book of God's remembrance and cast into the depths of the sea, never to be recorded, if I continue steadfast in the way of the Lord to the end. They are ever before my eyes, and the remembrance of them is grievous. Let whoever among us is perfect cast the first stone. "What fruit have we in those *things* whereof we are now ashamed, for the end

of those things is eternal death" if not of before that day overtakes us.

Now in conclusion, I have begun my with the Bible and I trust, by God's grace is sufficient for me under all trials, to from falling, and enable me to end *my d* the *Bible*.

## A SELECT SCRIPTURAL PRAYER.

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O THOU high and lofty One who inhabiteth eternity, whose name is holy, who dwelleth in the high and holy place. Bow down thine ear O Lord and hear, for we are poor and needy. Be merciful unto us O God, be merciful unto us, for our souls trusteth in Thee; yea in the shadow of Thy wings will we make our refuge until these calamities be over-past. Be merciful unto us and bless us, and cause Thy face to shine upon us, that Thy name may be known upon the earth, thy saving health among all nations. For Thou O God art a father to the fatherless, and a judge to the widow in thy holy habitation. Let thy mercy O Lord be upon us according as we hope in Thee, for how great are Thy signs, and how mighty are Thy wonders.

Thy kingdom is an everlasting kingdom, and Thy dominion is from generation to generation. Thou O Lord who hearest prayer unto Thee shall all flesh come. Hear the voice of our supplication and preserve our life from fear of the enemy of our souls, for Thou art our strong deliverer in the day of trouble. O Lord revive thy world in the midst of the years, in the midst of the years make known; in wrath remember mercy. Let the earth be filled with the glory of the Lord as the waters cover the sea, and although the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the field shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stall, yet we will rejoice in the Lord. We will joy in the God of our salvation. Blessed be God, even the father of our Lord Jesus Christ, the father of mercies and the God of all comforts, who comforteth us in all our tribulations, that we may be able to comfort them who are in any trouble by the comfort wherewith we ourselves are comforted by Thee our God. For 'Thine O Lord : *the greatness and the power, and the glory,*

the victory, and the majesty, for all that is in the heaven and in the earth is Thine. Thine is the kingdom O Lord and Thou art exalted as head above all. Now therefore O God we give thanks unto Thee, and praise Thy glorious name. Hasten the time O Lord when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and enable us to say in that day, lo this is our God, we have waited for him and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation. And may the God of peace that brought again from the dead our Lord Jesus, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ. And the very God of peace sanctify us holy, and we pray God that our whole spirits, and souls, and bodies, be preserved blameless unto the coming of our Lord Jesus Christ. Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His *glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion &*



power, both now and for ever thro  
Christ our Lord, in whose audible and c  
sive words we would further address  
Our Father &c.

## A SCRIPTURAL ADMONITION TO SERVANTS.

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“SERVANTS be obedient to them that are your masters, with fear and trembling, with singleness of heart as unto Christ. Not with eye service as men-pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service as unto the Lord, and not to men. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bond or free.” Eph. vi. 5, 6, 7, 8.

The adaptation of the divine word of truth to all classes, is so unexceptionable, that from the sovereign to the humblest subject, all are addressed in like terms of kind entreaties and affectionate admonitions. Showing that it is God's will ever *our sanctification*, and that we should be partak

of eternal happiness with Him in glory. And as God is no respecter of persons, He gives like admonitions and encouragements to all servants, they ought to have as grand and as great an interest in the purchased possession, as any other class of created beings, through faith in the full atonement of Jesus Christ. We find that Christ the Son of God came in the form of a servant, and making himself of no reputation, paying tribute to whom tribute was due, and was a servant to his own poor disciples, humbling himself to wash their feet; and when He had done so, He said unto them "Ye call me Lord and Master, if I then your Lord and Master have washed your feet, ye also ought to wash one anothers' feet, for I have given you an example, that ye should do as I have done unto you." John xiii. 13, 14, 15. Thus admonishing and teaching them that they should be humble and subservient one to another.

St. Paul when writing to the Collossians does not neglect to admonish servants in the same Christ-like spirit. Colossians, iii. 22. Showing *that the great* Apostle of the Gentiles considered *them in the sight of God of great price, and that*

they were not to be cast away, for they have a most important duty to fulfil, and in faithfully discharging their duty they serve the Lord Christ—that is obeying the commandment and therefore honouring him. The same Apostle when writing his epistle to Timothy—who was no less than a Bishop of the Ephesian Church—charges him to let servants know what their duty is, that they might most faithfully discharge it, and thereby adorn the doctrine of Christ their great head and example. 1 Timothy vi. And again, the same divine Apostle in his epistle to Titus, who was Bishop of the Cretians, desires that he should exhort servants to be obedient to their own masters, as stated in Titus, ii. 9, 10, teaching them that it is the way to be most independent, so that their masters may have no evil thing to say of them; for by disobedience and neglect servants are in constant slavish fear, and alas how many through neglect of duty and a complication of duties, dare scarcely apply to their employers for a reward. We all know this ought not to be. St. Peter (whose influence is overrated by the Roman sect) states that he has the keys

of the kingdom of Heaven, and on whom the Romish church builds, and recognises him as the infallible foundation of that church. Which all true christians feel and know is a most greivous error, and a melancholy delusion, for Christ has the keys, and no man openeth the way to the kingdom of Heaven but Christ, and he is also the foundation of the true church, for other foundation can no man lay than that which is laid, which is the Lord Jesus Christ, and will not deliver his right and title to any Saint, for he only is worthy. True, Christ gave St. Peter the gospel key, that was to preach salvation through his name, and thus showed the way to the kingdom of Heaven, and all faithful gospel ministers have the same key given to them, which openeth the kingdom of Heaven to all believers. And St. Peter like a good and faithful servant of his master, did not neglect to preach that gospel to servants, leaving them without excuse. And true to his christian duty he admonishes them in the second Chapter of his first Epistle 18th, and 19th verses, to be *submissive not only to the good and gentle, but also to the froward* (this is, not only to the kir

and mild, but also to the peevish, ungovernable and angry, and we know that both these classes do exist.) But Christ our great head and good example experienced all this, and was made perfect through suffering and constantly doing good for evil, leaving us an example that we should follow his *steps*.

## A SHORT EXPOSITION OF THE LORD'S PRAYER.

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WE ask,—why is it called the Lord's Prayer? Because it was given and taught by Christ, the Lord; he gave and taught it to His Disciples specially, and fully intended it for all believers. Christ says that, "I and the Father are one," therefore He must be Lord; and the Psalmist says, in the 110th Psalm, "The Lord said unto my Lord, sit Thou on my right hand until I make Thine enemies Thy footstool;" and St. Luke, says in the second chapter of his Gospel, "for unto us is born this day in the City of David, a Saviour, which is Christ the Lord." We find that Christ has a vast number of titles, too numerous to mention here, but the chief is Lord *Supreme*. Isaiah calls Him, the mighty God,

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the everlasting Father. The highest idea we can conceive of is, the Lord.

There are some Christians who think the Lord's Prayer not sufficient, and does not solely embody man's individual necessities, both temporal and spiritual. The Lord's Prayer is, like Himself, supreme, and it is unbounded, unlimited, and inexhaustible; therefore it is sufficient for every Christian individually, while on earth. The Evangelist Matthew, gives it most fully; the Evangelist Luke, gives it also; but St. Mark does not record it.

We find it by St. Matthew in the 6th chapter, and the 9th, 10th, 11th, 12th, and 13th verses. We first find that we are to acknowledge God as our Father, that is, as the author of our being, bodily and spiritually; for God made man in His own image. But no one can call God really Father but by the spirit, and when man is born again of the spirit, he can call God his Father in a double sense, that is by creation and redemption. We also acknowledge that our Father is in heaven; *that place of uninterrupted glory and happiness, the place of His abode,* (although He is everywhere



present,) the place of celestial glory. Sometimes heaven is put for God, as in Matt. xxi. 25.

“Hallowed be thy name.” That is to be made or kept holy, to set it apart for holy use and revered, and not brought into common, and idle, and foolish conversation; we are to reverence that name above every name, and only make use of it with a reverential fear and awe, not to profane it as some do by swearing by that holy name in common conversation; what an awful thing (as many practice to do) to swear, by God. Christ, the Lord, says, “Swear not at all, not by heaven for it is God’s throne, nor yet by the earth for it is His footstool, nor yet by anything which He has made.”

“Thy kingdom come.” It is evident here that our Lord desires all believers to pray for His universal kingdom and reign, and for His second coming, when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ the anointed; before His first coming He was by the prophets, and when come by the apostles *proclaimed king*. And Christ said to his disciples, “*that there are some standing here who should*

not taste death till they saw the Kingdom of God come with great glory;" and it was so at His transfiguration. On the Mount Christ said to His disciples, "that the Kingdom of God was within them," that is, that Christ the King, reigned and ruled in their hearts by faith, and wherever a king reigns and rules there is his kingdom established. The kingdom which our Lord set up was a spiritual kingdom and was not universal; but it was come and then established. But Christ must reign till He has subdued all things to Himself, then His kingdom shall be a universal kingdom, and He shall reign with everlasting dominion.

"Thy will be done on earth as it is done in heaven." What constitutes a true Christian, or in other words, a faithful follower of the Lord Jesus Christ, but doing the will of God from the heart; and we are taught to pray that God's will may be done on earth, for all are sure that in heaven His will is perfectly done, it cannot be otherwise; in heaven the angels that sinned and fell, were cast out, they who kept not their first *state*, and are cast into outer darkness, and are

under judgment in chains and reserved great day of final judgment. Christ teach us to pray for unreasonable things, possibilities; every thing which Christ teaches us to pray for we shall obtain faith in Him, and if God thinks it proper for an individual who prays for it; for even Christ sets us all the most submissive and best example. He prayed (when in his deepest and most agony, when he had the sin of the whole race laid on him,) "Father if it be possible, let this cup pass from me, nevertheless not my will, but Thine be done." Thus are we to pray.

"Give us this day our daily bread." God is the Giver of every good and perfect gift; He provides all things necessary for this life and for that which is to come, and no one need mistrust Him if they really live by faith on His provision and care, and also live by faith on His promises, which are all yea and amen in Christ Jesus. Our daily bread here means our daily temporal necessities; that is, such sustenance which is necessary for *the daily support of the body*; when the Israelites *wanted bread*, as food in the Wilderness, *provided for them daily*; and when E

Tishbite, was at the brook Cherith, God supplied him with food daily, that is, bread and flesh, and he drank of the brook.

God says to all believers that their bread and water shall be sure, knowing that—we ought not to fear about our perishable body. Christ says, “be not over anxious about the things of to-morrow, for to-morrow careth for the things of itself;” and he also said to the rich man, (who laid up much earthly treasure in order to live at ease to his own fleshly lusts,) “thou fool, this night thy soul shall be required of thee.” Although the harvest is gathered in for the supply of our wants till the return of harvest, still it belongs to the Lord of the harvest, and we are to ask him humbly to give us our bread day by day, our bread as daily food, and thus showing a daily humble dependance on our Divine benefactor; for by Him and through Him are all things, and by Him we do exist.

“And forgive us our trespasses as we forgive them who trespass against us.”

*In this petition it is evident there is a condition. When the Lord speaks conditionally it means,*

man's capability and responsibility. There is no true Christian that can harbour an unforgiving spirit or disposition; otherwise he cannot be a disciple or follower of Christ. Christ says, we are not only to forgive our enemies, but we are to do good for evil; and we are not only to forgive them seven times, but seventy times seven; and as we trespass against God and break his commandments daily and hourly, in thought, word, and deed, we are to ask forgiveness daily. (Our example said, while hanging on the cross, "Father, forgive them.") The condition is, if we forgive our enemies their trespasses, so will our heavenly Father forgive us our trespasses; if we forgive not men their trespasses, neither will our heavenly Father forgive us our trespasses; but none can do this truly, except by the fruit of faith in the Lord Jesus Christ. Whatsoever is not of faith is sin.

"And lead us not into temptation, but deliver us from evil." God tempteth no man to sin, but every man is tempted when he is drawn away by his own lusts and enticed. God tempted Abraham, but it was for good and not evil.

order that He might prove his faith, and set him forth as the father of the faithful. And God tempted Pharaoh as he does all who are incorrigible, and gives them up to the hardness of their own hearts. The Lord's prayer is specially given to believers, and it is His desire that all should be participants of its blessings and benefits; and although He permits believers to be tempted but not above that they are able to bear, he will with the temptation make away to escape; and if Christians pray in sincerity and are delivered from the evil, the Lord has heard their prayer and answered it.

The petition does not specify any particular evil, therefore it means all species of evil; then what more is wanted, whether its the evil of war, pestilence, or famine, or any evil that can be mentioned, during our short sojourn on earth. Sin of every description is the gigantic evil, and if we prayed for a thousand years, we could not pray against or be delivered from a greater evil than the sin of blasphemy. (Lord, deliver us from *that* evil.) If we pray for a blessing of any

deliverance from evil, for its a great evil to be unblest. If we pray for wisdom, and if ~~that~~ wisdom is given to us which cometh from above, which is pure wisdom, it is a great deliverance from a great evil, for it is a great evil to be spiritually ignorant.

Saint Paul says, "I will that prayer and supplication at all times be made, for all men, everywhere, lifting up holy hands without wrath and doubting; but it all means to be delivered from the various sorts of evil that we are surrounded with."

Christ prayed to His Father respecting His disciples, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil that is in the world," for He had more work for them to do, and that was, to preach the Gospel of the kingdom among all nations. Of the many evils enumerated there is one particular evil, spoken of by Jeremiah the prophet in the Second Chapter and 19th Verse, "*Know therefore and see, that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the*

Lord God of Hosts." The Jews to whom the prophet spoke, fell by idolatry and unbelief; we therefore plainly see, that all manner of sin is included, in the evil that our Lord teaches us to pray that we may be delivered from. And praying that the Lord may not lead us into temptation, is also praying, that He may deliver us from a great evil, for temptation in itself is a great evil; and if we take the Church litany, what is the sum and substance of that beautiful composition of supplication and prayer, but a deliverance from evil.

"For Thine is the kingdom, the power, and the glory, for ever and ever." In this the believer ascribes all glory to God, in the highest strain; and who will not have His glory divided with another, and from the foundation of the world all true believers ascribed all the power and glory to the Lord. Moses in his song of praise to the Lord, says, "ascribe ye greatness unto our God, He is the Rock, His work is perfect, for all His ways are judgments—a God of truth and without iniquity—just and right is He," and such ascribing the whole glory to God



shall continue by the faithful during time, and throughout the endless ages of eternity. God's people in past ages have done so, and God's people continue to do so, and will continue till time is no more, and then will join in the eternal song of praise, in ascribing all power, honour, and glory to the Lord Jehovah; and Christ as a Son, ascribes the kingdom, the power and the glory to the father, as His prerogative. We find Christ saying in the 20th Chapter of Matthew's gospel, when the mother of the twelve brethren requested of Christ, that her two sons might sit, the one on His right hand and the other on His left in His kingdom—believing it to be an earthly kingdom; but Christ spiritualized it, and showed that His kingdom was not of this world; He said that it was not his to give; but it should be given to them for whom it is prepared of His Father.

Jesus said after his Resurrection all power given to me, so that Christ derived the power from the Father. The angels at the birth of Christ sang, glory to God in the highest. And David the King of Israel 1000 years before

ad the Lord's prayer was instituted, ascribing in  
 17 almost prophetic language all the glory and  
 27 honour, as the prerogative of the Lord Jehovah  
 y the father of all, as we find in the 29th chapter  
 of First Chronicles the 11th and 12th verses.  
 "Thine O Lord is the greatness, and the power,  
 and the glory, and the majesty, for all that is in  
 the heaven and in the earth is Thine, Thine is the  
 kingdom O Lord, and Thou art exalted as head  
 above all. Both riches and honour come of Thee,  
 and Thou reignest over all, and in Thine hand is  
 power and might, and in Thine hand is to make  
 great and to give strength unto all. Now there-  
 fore our God we thank Thee, and praise Thy glorious  
 name." "Amen"—So be it, or so shall it be.

Now I do not under-rate the making known  
 our requests to the Lord, in the great and mani-  
 fold variety, respecting our circumstantial  
 necessities, both collectively and individually,  
 and all that we can both ask and think, in  
 accordance with the Divine will; but this I  
 maintain, that all our petitions are embodied and  
*summed up in the most comprehensive words of*  
*the Lord's prayer.*

## A SKETCH ON THE SPIRIT WORLD, AND WHAT WE KNOW OF IT BY DIVINE REVELATION.

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THERE is an anxious desire prevalent in the human breast respecting their future state, still the members of the human family live as carelessly in this world as if there was no future state, neither happiness nor misery; the Psalmist, when speaking prophetically of Christ, says in Psalm xvi. "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine holy one to see corruption, and we find a quotation of it in Acts ii. "Because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine holy one to see corruption."

*To treat the matter with seriousness, the  
no Christian sceptical respecting the existence*

spirits; I believe they do exist, and act, and think, and are partakers of either joy or misery.

When the spirit departs from the body, the body becomes inactive, the spirit is the life,—the human body is the casket, the spirit is the jewel; there is only one perfectly pure spirit and that one is the Great Spirit, Jehovah, the self-existing spirit, the father of all spirits; Christ says that, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." God is an infinite spirit, all other spirits are finite, and all spirits that are subject to the Father of spirits, shall live with Him in eternal glory; evil spirits are subject to His wrath, but not subject to Him in doing His will. No man hath seen God at any time, He is the invisible God, invisible to the human eye; we cannot conceive His likeness, therefore it is gross presumption to represent Him by any likeness whatsoever; but we see Him in the spiritual purity and image of His own Son, who being the express image of His Person.

The chemist may analyze our bodies in all their *parts; the flesh, the bone, the sinew, the muscle, the blood, the marrow;* but the spirit cannot be

analyzed by human process. The spirit in its nature is a light, ærial substance, without ~~flesh~~ or bone, therefore the Saviour said after He was risen from the dead, "that a spirit hath not flesh and bones as ye see me have."

"Thou wilt not leave My soul in hell, neither suffer Thine Holy One to see corruption." In the original and proper term of the word "hell"—when properly translated, it literally means "hades," the unseen and unknown world—that is, to us—that is to the human eye.

"Hell" in another acceptation of the word, means, the world of darkness (or "hades") where the rebellious and wicked spirits are reserved, in chains of darkness, until the general judgment—under the wrath of the Judge of all: and are conscious of their final condemnation.

It is said in the Revelations, that at the Day of final retribution, that "death and hell (or hades) shall deliver up their dead, to be finally judged." Christ's soul, or spirit, did not go to the place or hell of the wicked, at His death, as *some say*; for He went that day to paradise; for *when expiring* on the cross, he said to the peni-

tent thief, "This day shalt thou be with Me in paradise;"—a place of perfect happiness, and having a full consciousness of their final salvation—in fact, they have that before they depart from the body. Still they are not in the immediate presence of Jehovah, but in a pure state of enjoyment; where the patriarch Abraham was, with Lazarus in his bosom—the parable of "the rich man" as it is called, but it is neither a parable nor a narrative; still it is given to us by our Saviour, and to be relied on as a fact, and the truth. However, it is evident that their spirits were separate. "The rich man lifted up his eyes in hell, being in torments, and begged for a drop of water to cool his tongue, for he was tormented in the flames"—under God's eternal wrath: but his request was not granted him. He also requested that Abraham would send Lazarus to his five brethren, to warn them, lest they should come to that place of torment. But Abraham said that they had Moses and the prophets (that is, the law and the gospel) let them hear them. He did not say that such a thing was impossible; but that it was unnecessary

for if they did not believe Moses and the prophet they would not believe, though one rose from the dead. Luke, 16th Chapter, 19th to 31st Verses

The false prophet Mahomet\* deluded his numerous followers and taught them that all his deluded followers,—particularly those that die in battle—would live in the excess of enjoyment in the spirit-world. They should recline on ottomans of the richest description, and have viands of the richest production, and roses and fruits of the most delicious sorts, and angels of the purest nature to attend on them;—a doctrine most unphilosophical and most unscriptural; for the blessed spirits, after they leave the body shall hunger no more, neither thirst any more, neither will they require the light of the sun.

It appears that between paradise and hell, (or the place of the damned and the unseen and unknown world) there is a great gulph fixed, so that they who would pass from hence to you cannot, neither can they pass to us that would come from thence. Such is not the place that the spirit of Christ went to, while his body was

\* Mahomet was the founder of the Turkish religion.

in the tomb. The spirit of Christ went to paradise, where the penitent thief that day was to be with Him, in perfect happiness. And it is evident that the spirit of Christ did not ascend to the throne of the Eternal, for He said to Mary after His resurrection, "Touch me not, for I have not yet ascended to my Father, and to your Father, to my God, and to your God." And when Christ appeared to His disciples, after His resurrection—Luke 24th chapter, 37, 38 verses,—"they were terrified and affrighted, and supposed they had seen a spirit." Christ did not upbraid them and say, its a delusion, there are no such things as spirits; but He said, "handle me and see, for a spirit hath not flesh and bones, as ye see me have. And after His resurrection many arose from their graves, and went into the city and appeared unto many." Matthew 27th chapter, 52, 53 verses. And when St. Peter was miraculously released out of prison, by the angel of the Lord, "he came to his friends, where many were gathered together, praying." The maid who came to hearken, and did not open the gate for gladness when she knew Peter's voice; but



ran in and told how Peter stood before the gate, and they said unto her, thou art mad; but she constantly affirmed that it was even so: then they said, it is his angel"—no doubt "supposing that he had been beheaded in the prison." Acts xii. Which shows that the early christians were not sceptical to the existence of spirits and angels, but many even of the learned of the present day are. The Sadducees denied both angels and spirits; but the Pharisees believed in the existence of both. And if the sceptics to Christianity believed in the existence of spirits and angels, and a future state of rewards and punishments, they would not so palpably deny Christianity; for Christianity admits of and teaches these—the Word of Truth bares testimony to the facts.

Now I believe that more than ninety out of one hundred rumoured appearances of spirits, to be mere delusions, imaginary delusions, and old wives' fables; for even in our own generation we have heard of apparitions—the appearance of spirits, ghosts, and hobgoblins, to this one and *the other*. Sometimes these delusions are the *production of a diseased brain*. Many have most

larming dreams, and deep impressions in their night reveries of sleep; caused by the state of the body, and particularly of the stomach and mind being in a disordered state.

The reports in former years were most numerous, that such and such a place was haunted, and therefore it could not be inhabited. But such reports were generally untrue, and where the true light shines—that is, the Gospel light of Christianity—such numerous false reports and superstitions of such a nature disappear. There have been, and it is on record, true and undeniable instances of apparitions and extraordinary dreams and visions, of most unaccountable nature; which the Bible does not deny, but all that is recorded in the Bible were of a special character, and for a good purpose. Dreams and deep impressions of the night of a special nature—I believe that such deep impressions, are by the communication of a Spirit, or the deep impression of God on the mind. No spirit can act thus without God's permission—the Father of all spirits. Spirits do not wander about as some suppose, for the spirits of the just are confined

to the world of happiness, except when sent by Jehovah on a special mission. The spirits of the unjust are also confined to the place or world of eternal misery, until the judgment of the great day.

Dr. Lardner in writing of Justin Martyr—who was a Christian of considerable piety in his day and was considered a great philosopher, about the latter end of the first century.—Justin Martyr was a companion of Polycarp, who was a disciple of St. John. Dr. Lardner states, “that in the summary of Justin Martyr’s doctrines, the points to which our attention is chiefly drawn, are that in his application of the doctrine of the Trinity; he was considerably influenced by the Platonic notions; he believed that the souls of men would not enter into their final state of happiness, or misery, till the day of general judgment; but that they would, to a certain degree, be conscious (during the interval) of the rewards or punishments, which they were destined to receive.” Such was the opinion of many great and eminent *Christian* philosophers of the early ages; and not *in discord* with the Word of God. But Divine

elation is so clear on the subject, of the existence of spirits, that we need not hesitate a moment, of the reality, and also of their final re of rewards and punishments, according to deeds done in the body ; those that have done good shall have everlasting felicity and happiness, but those that have done evil shall be cast into ever darkness—there shall be weeping and gnashing of teeth.

## AN ADDRESS ON THE BATTLE FIELD OF LIFE.

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“There is no man that hath power over the Spirit to retain the Spirit. Neither hath he power on the day of death, and there is no discharge in that war.”—*Ecclesiastes*, viii. 8

THE world is a battle field, and the inhabitants thereof are the warriors, and the monster warrior death is the enemy, marching to and fro in the earth, and walking up and down in it, devouring, subduing, slaying and conquering in his onward course, accepting of no compromise. And the objects of his enmity fall before him, as Dagon the Idol God of the Philistines fell before the ark of the Lord.\* they are smashed and crumbled to dust never to be set in their place again, until the Resurrection from the dead.

From the first entrance of sin into the world *death reigned* and prevailed, so death passed on

1 Samuel, v. 4.

all, for that all have sinned ; and the wages of sin is death, and that death is to be eternal (if sin is not repented of). But the gift of God to the penitent is eternal life through Jesus Christ our Lord. We see that God the creator of all living said to our first parents, and with a strict and direct command, as in Genesis, 2nd chapter and 17th verse, " But of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." But what said the old serpent, the tempter, the father of lies, the enemy of God and man, he said, " Ye shall not surely die." The Lord said when our first parents sinned by breaking his commands, " That in the sweat of thy face shalt thou eat bread, till thou return to the ground from whence thou wast taken, for dust thou art and unto dust thou shalt return ;" and thus down to posterity. We see that not one of God's words fail, they are true and faithful sayings, and the human race experience their reality. Hath not death (says the Prophet) entered into our chambers and taken away the young, the youth, and the aged, does *not* the monster walk about and use his fatal and

deadly weapon, in the morning, in the noonday,  
in the twilight, in the evening, in the black and  
dark night.

Talk not of noon 'tis better to be mute,  
This is no time at all for thee to dispute;  
Take leave of all your carnal vain delights  
I am come to summon you away this night.  
What bold attempt pray let me know,  
Whither should I come or whither should I go;  
I am a creature that ne'er stoops nor bows  
To such a pale faced visit, who art thou.  
You must give way, and I will tell you then,  
I am he that conquers all the sons of men;  
No pitch of honour from my dart is free,  
My name is death—have you ne'er heard of me?

For there is no discharge in that war, all have  
fallen prostrate before that mighty warrior, from  
Adam to Moses, even over them who sinned not  
after the similitude of Adam's transgression. The  
mighty man Samson, and Gideon, and David the  
King of Israel, and Samuel, and all the prophets,  
Where are they? fallen before that mighty war-  
rior. Methuselah warred with the enemy nearly  
*one thousand years*. But at last the warrior death  
*was the conqueror*, for there is no discharge in  
*that war*. Our ancestors and fathers where are

they? They are gone the way of all flesh, taken captive prisoners by the mighty warrior death. As the Lord Jehovah is no respecter of person no the one hand, neither is death a respecter of persons on the other hand. Where are the mighty of the earth, the Kings, the Queens, the Emperors, the Princes, the Senators? all have fallen before the enemy death. Wellington, Napoleon, and the late Czar, who was the terror of nations, and all the other mighty men of valour of our own day, may escape the deadly missiles of war of the various descriptions, and get their discharge, and have time to recount the many narrow escapes which they had during their campaigns. But no man hath power to retain the Spirit—neither hath he power in the day of death, and there is no discharge in that war: and finally, monarch and peasant, and all have once to die, and after death the judgment. Then as there is no alternative in this warfare, what is best to be done? for if we only have hope in this life we are of all men most miserable. We see and know *that death is the doom of all, and that is an infallible truth, which mortal man cannot deny*



and that the human race was from the entrance of sin into the world subject to the enemy death. But that is of but little moment when compared with the second or eternal death. But there is eternal life, and in this we may have a sure hope by laying hold by faith, on the most sure word and promise of the glorious gospel of our Lord and Saviour Jesus Christ.

Sin is the parent of death, both temporal and eternal, then as all must submit to the king of terrors, and as we see and know that there is no discharge in that war, not even a ray of hope to escape. Well as there is no alternative in this transitory life, and death calling to every individual trumpet-tongued—"Be ye also ready, for this day you may fall by my stroke." We then must look beyond this life and hope for eternal life. Well Christ tasted death for every man, woman and child; then there is a way of escape from the second or eternal death which is most momentous, and in order to escape we ought to take *refuge under the Captain of our Salvation, who is the mighty conqueror—who subdued the king of terrors, and destroyed his sting (which is*

of its-fatal power. The last enemy that shall be destroyed is death, the sting of death was destroyed by the faithful and infalible promise, that the seed of the woman should bruise the serpent's head, and thereby extracting the sting from death which sin had procured, and therefore enables all true believers in Christ triumphantly to say,—O death where is thy sting, O grave where is thy victory; and also to say thanks be to God who giveth us the victory, through our Lord Jesus Christ. "Therefore my beloved brethren be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Let us therefore comfort one another with these words.

THE PROPHETIC NATIVITY OF CHRIST.

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“FOR unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.”—Isaiah ix. 6, 7.

Of all the evangelical prophets Isaiah was most pre-eminent, and no prophecy of the Scripture is of any private interpretation, for prophecy came *not in the old time* by the will of man, but holy *men of God* spake as they were moved by the *Holy Ghost*, (or Holy Spirit,) that is, by the in-

piration of the Spirit of God; and God who at sundry times in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, and by whom also he made the world. All the prophets prophesied until John, who was the forerunner of Christ, and who proclaimed Him come, saying, "Prepare the way of the Lord and make His path straight." Isaiah the evangelical prophet, spoke as in the present tense, saying, "Unto us a child *is* born, unto us a son *is* given."

So steadfastly relying on God's covenants and promises by faith, and having a full assurance that not one of the Father's promises would fail, he looked forward to the future fulfilment of them, as all true believers in God's faithful promises do, and are partakers of the promised kingdom of Christ, as if all these promises were literally fulfilled. Isaiah says, "To us a son is given," more than seven hundred years before Christ was born in Bethlehem. And Christ, when speaking of Abraham, who was nearly 1900 years before *His birth*, said that, "Abraham rejoiced to see

my day, and he saw it and was glad." Thus we see that the prophets did not see the promises literally fulfilled, but by faith they saw them afar off, and were persuaded of them, and by the same steadfast faith they embraced them, being confident that when the fulness of time should come that they would unfailingly be literally fulfilled.

Then let us see as to their fulfilment. The Evangelist John, says, "For God so loved the world (when He could give no greater gift) He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." All the prophets bear witness that Christ was to come, and a cloud of undeniable witnesses bear testimony that Christ has come to restore all things; and the Lord Jehovah himself said that, "This is my beloved Son in whom I am well pleased." And he came as was predicted, born in a manger, without where to lay His sinless head, borrowing His birth-place from the beasts of the stall; well might they ask, "*Who is this, and from whence hath this man all this wisdom, for never man speak like this man?*" Christ the

we mighty Counsellor who pleads for sinners, and  
 ises was amenable (to God the Father) for the sins of  
 ten the whole world. And did he not govern the  
 the world and subdue it by destroying the power of  
 ing the devil, the destroyer of the human race? for  
 could Satan nor sin shall have dominion over the sub-  
 ful-jects of Christ. Was he not wonderful for counsel  
 when at the age of twelve he was found in the  
 The Temple among the lawyers and doctors of the  
 the law, hearing them and asking them questions,  
 He directing and advising them respecting the things  
 be of the kingdom of heaven; for when found by  
 er- his parents, (who sought him sorrowing) he said,  
 hat "Wist (or knew) ye not that I must be about  
 his my Father's business." He soon made known  
 to his heavenly mission on earth.

elf What were his counsels? His counsels were,  
 I "to buy of him gold well tried and pure;" his  
 d, counsels were, "to lay up treasures in heaven  
 ss and not on earth;" his counsels were, "come  
 to unto me all ye that are weary and heavy laden,  
 (with the heavy yoke of sin,) and I will give you  
 rest everlasting;" his counsels are, "take my  
 yoke upon you and learn of me, and ye shall have

everlasting rest to your souls." At the event of his nativity, which all Christians commemorate and hail with secret rejoicings, the heavenly host sang praises at the wonderful event, of God being made manifest in the flesh, which is the great mystery of Godliness, God condescending to send His only begotten Son (His own equal) in the likeness of sinful flesh, and suffering the just for the unjust, that he might bring them to God. This indeed was wonderful,—a great mystery; but it is all made simple and plain to the believing and reflecting mind; no other means having been found to satisfy divine justice and to deliver immortal souls from everlasting condemnation, therefore by the eternal Son of the Father condescending to take upon him the nature of man, and to suffer the penalty of the law due to sinful man and thereby satisfying divine justice. But none but a sinless being could avail in the sight of an offended Jehovah, consequently he became the Prince of Peace, breaking down the middle wall of partition between an offended God and rebellious man; making peace by the blood of his Cross. And of the increase of his government

and peace there shall be no end. Christ shall rule and reign till he has fully subdued all things to himself; he does and will continue to rule in the hearts of every believer, and there sets up his kingdom of peace. He shall increase and prosper, he shall have dominion over all principalities and powers, he shall and has the keys of death and hell, and he openeth and no man shutteth, and shutteth and no man openeth; he shall be and is the alpha and the omega, the beginning and the end, and while he shall and does govern the wicked with a rod of iron, he will rule the righteous with a sceptre of peace; and \*as a good and gentle shepherd, he leads them to living fountains of water, wiping away all tears from their eyes. And God shall give him everlasting dominion, and then he shall see of the travel of his soul and be satisfied, and he shall reign as Prince of Peace, for there shall be no more war.

Thus shall the child of humanity increase and prosper, and rule and reign, and glory and be *glorified* in all his saints, with that transcendent *glory* which he had with the Father before the



world was. Then if we trace the chequered history of our Saviour's sojourn on earth, we see that from his birth to his death he was truly a man of sorrow and acquainted with grief, and the chastisement of our peace was upon him, and by whose stripes we are healed. The wicked and unbelieving thought that when put to death, yea the ignominious death of the cross, that they would blot out his name from the earth and heaven too. But this, together, and his most glorious resurrection, was the most glorious acts in the whole history of the world's creation ; yes, more glorious than creation itself, although with wicked hands they slew him, yet he conquered death triumphing over it ; his pleading then as a most merciful and wonderful counsellor, was, "Father forgive them, for they know not what they do."

He rent the veil in twain and opened the way to the holiest of all, giving all believers free access to God the Father ; for that end he came into the world, and for that end he was born. He is the *mighty counsellor* pleading justly the merits of *his own blood* ; then it is for us to have an interest *in that blood*, otherwise all pleading will be :

vain for Christ is the only way to the Father, he is the way, the truth, and the life, and no one dare approach the Father but through him. Then let us come boldly to the throne of grace solely relying on his merits and intercession, and all that cometh to the Father through him will he in no wise cast out. Let us then say, "Lord to whom should we go, for thou alone hast the words of eternal life, and we believe and are sure that thou art the Christ, the son of the living and true God, and the only Saviour of mankind, who came into the world to redeem us and save us from everlasting death and destruction."

THE ANTIDELUVIAN WORLD AND THE  
CREATION, OR,  
LOGIC *versus* THEORY.

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THERE have been various opinions, conjecture and hypotheses, respecting the creation and the original formation of the earth ; and the geologists and writers of these hypotheses, are not satisfied with the Mosaic account of the beginning of the creation, though they have no other certain foundation to build upon, and instead of throwing light on the subject, they have, if possible, involved it in greater obscurity. Hence we have had as great a variety of theoretical systems and writers, and each of these rush into a self-dilemma, respecting the beginning of the earth *we live in*. The Mosaic account which is by *inspiration*, states : "In the beginning G

created the heaven and the earth." Gen. 1 Chapter, 1st Verse. The theorist assumes and states, that according to the nature of things the earth must have been created some considerable time anterior to the creation of man. The theorist does not and cannot state the exact length of time, but says, probably it might be thousands or millions of ages, but I do not see my real appearance of a probability about it, nor see the least foundation for such a theoretical assertion. The Mosaic history does not say so, and the theorem of the geologist does not prove it. We must not be wise about that which is written by Divine inspiration.

"Go teach Eternal wisdom how to rule,  
Then drop into thyself and be a fool."

Pope.

Christians in general, firmly believe the Mosaic history of the creation to be the most ancient that they have or can have, and the experience of theoretical and scientific research cannot give a clearer light on the subject. There is no denial, respecting the demonstrated fact, *that there has been wonderful things (and that*

recently) found in the earth, such as skeletons of beasts and reptiles, of most wonderful and surprising magnitude; and huge marbles, with ancient engravings, which causes the theorist to almost assert, that this world we now live in, must be the ruins of a world which existed before the creation of man. This is a wild theory, and cannot account for the beginning of the terrestrial system, or that the earth probably was in existence millions of ages anterior to the creation of the human species.

Now in my opinion, the Mosaic account of the origin of our earth, is the safest and truest chart to go by, from the beginning to the end of time. The Divine testimony by Moses states, that God the Creator of all things, destroyed by a deluge (that is by water) this earth, and every living creature, both man and beast; that is, every living creature with the exception of Noah and family, and what God commanded Noah to take into the ark with him.

It will be allowed, that the earth was full *all manner of living creatures, previous to the flood; and it is a very just conjecture, that:*

these creatures which perished, were driven by the violence of the flood, into dens and caves in the earth, and in process of time the earth grew over them, and no doubt they have been in a state of preservation for many centuries.

There are few that will deny the natural changes of the earth, all things natural have their changes : even man has his natural change in seven years. Well, apart from the Divine orosaic history, if there is any faith to be placed in natural history, I will give a few short extracts from ancient writers, which from experience, the scientific theorist cannot deny, and as this little work will not admit of many, I will make them few and brief.

There are wonderful things found in the bowels of the earth, and found lately, by diligent search, and some of our world makers, who wish to form the old world according to their own imagination, wonder and perish, instead of to wonder and praise. Why should a finite being, question the possibilities of an Infinite and omnipotent Creator who made all things out of

nothing? As we have natural causes, we have natural effects.

We see according to the Mosaic account of Noah's flood, 2349 years before Christ, and in the 600th year of Noah's life; that "the fountains of the great deep were broken up, and the windows of heaven were opened." Gen. vii. 11. The effects must be wonderful: destroying every living creature, and also the various cities throughout the habitable globe. And let us remember that "there were giants in the earth in those days:" Gen. vi. 4; and no doubt but there were gigantic beasts and reptiles also. Well, as I said before, these being destroyed, were doubt driven into openings in the earth, and were preserved for many ages. And history gives us accounts of many floods and earthquakes of a most destructive nature, between Noah's flood and Christ: and Christ said there would be "famines and pestilences, and earthquakes in divers places." Matt. xxiv. 7. But the Scripture writers left those things for history to record; the Scripture records are of a vast greater importance—eternal things. I will give a few of

extracts from the records of authentic history, of the natural changes of the earth, caused by floods, volcanoes, and earthquakes.

The deluge in the time of Cadmus and Dardanus—placed by the best chronologists, in the year before Christ 1477,\* is said by Diodorus Siculus, to have “inundated Samothrace and the Asiatic shores of the Euxine Sea. The deluge of Deucalion, which the Arundelion marbles (ancient stones, whereon is inscribed a chronicle of the city of Athens—the Parian chronicle) fix at 1529 before Christ, overwhelming Thessaly.”

There are various historical accounts of floods at different times, (too numerous to mention) which will be allowed by historical readers. Earthquakes are another great cause of the changes made in the earth. From history we have innumerable instances of the dreadful and various effects of these terrible phenomena. Pliny in his Natural History (and who wrote about fifty years after St. Paul) says, that a city of the Lacedemonians was destroyed by an earthquake,

\* About the time the Children of Israel were in the Wilderness Numbers, 16th Chapter.



and its ruins wholly buried by the mountain Taygetus falling down upon *them*.\*

The greatest earthquake in the memory of man was that which happened during the reign of Tiberius Cæsar, when twelve cities of Asia were laid level in one night. The eruption of Vesuvius in the year 79,\* and overwhelmed the two famous cities of Herculaneum and Pompeii, the former of these cities was situated about four miles from the Crator, and the latter about six. By the violence of this eruption, ashes were carried over the Mediterranean Sea into Africa, Egypt, and Assyria, and at Rome they darkened the air so as to hide the face of the sun.

On the 29th of September 1535, previous to an eruption near Puzzoli, which formed a new mountain of three miles in circumference, and upward of 1200 feet perpendicular height.

In the year 1538 the famous town called Euphemia in Calabria Ulterior, situated at the side of the Bay, (under the jurisdiction of the Knights of Malta) was totally swallowed up with all its inhabitants, and nothing appeared but a fetid lake in the place of it.

\* Pliny's Natural History, Chapter 79.

A mountain in Java not far from the town of Penacura, in the year 1586 was shattered to pieces by a violent eruption of glowing sulphur, whereby 10,000 people perished in the underland fields.

On the 16th of June 1628, there was so terrible an earthquake in the island of St. Michael, and of the Azores, that the sea near it opened, and in one place where it was 160 fathoms deep threw up an Island, which in fifteen days was three leagues long, a league and a half broad, and 360 feet above the water.

In the year 1631 vast quantities of boiling water flowed from the crater of Vesuvius previous to an eruption of fire; the violence of the flood swept away several towns and villages, and some thousands of the inhabitants.

In the year 1646, many of those vast mountains, the Andes, were quite swallowed up and lost.

In the year 1692 a great part of Port Royal in Jamaica, was sunk by an earthquake, and remains covered with water several fathoms deep. Some mountains along the river were joined together, and a plantation was removed

On the 11th of January 1693, a great earthquake happened in Sicily; ynot less than 59,969 persons were destroyed by the falling of houses in different parts of Sicily.

In the year 1699, seven hills were sunk by an earthquake in the Island of Java, near the head of the Great Batavian River, and nine more were also sunk near the Tongarang River. Between the Batavian and Tongarang Rivers the land was rent, and divided asunder, with great clefts more than a foot wide. Earthquakes are generally supposed to be caused by nitrous and sulphureous vapours inclosed in the bowels of the earth, which by some accident take fire where there is little or no vent, and when compressed will raise the earth and cause a volcanoe. The power of steam (which these subterranean fires causes) being twenty-eight times greater than that of gunpowder, viz., as 14,000 is to 500.

It is evident that there is a great quantity of steam generated in the bowels of the earth, *especially in the neighbourhood of volcanoes, from the frequent eruption of boiling water and steam in various parts of the world.*

As there has been a variety of theoretical writers respecting the origin of the earth, and all these so contradictory and discordant to each other, and all discordant to the Mosaic account, I will merely give the opinions of a few.

Dr. Burnet in his theory supposes that the earth was originally a fluid mass or Chaos, but as other theorists cannot account for a beginning—leaving us in a dilemma.

Mr. Whiston in his theory supposes that the earth was originally a comet, and considers the Mosaic account of the creation as commencing at the time when the Creator placed this comet in a more regular manner, and made it a planet in the solar system. Before that time he supposes it to have been a globe without beauty or proportion—a world in disorder. (God made nothing and left it in disorder.)

M. De Buffon begins his theory by attempting to prove that this world which we inhabit, is nothing more than the ruins of a world, (as do the theorists of the present day) With regard to *the original formation of the earth*, he ~~supposes~~ *that it was detached from the sun\** by the mis-

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\* By the Mosaic account the sun was created on the fourth

stroke of a comet. (But here I think Mr. Buffon loses himself in conjecture, scarcely within the margin of possibility, and very improbable.)

Dr. Hutton in his theory supposes or imagines the world to be eternal, and endued with a renovating power. For he says, when the former land of this globe had been complete, so as to begin to waste and be impaired by the encroachment of the sea, the present land began to appear; and after endeavouring to prove a succession of worlds in the system of nature, he concludes by saying—that we find no vantage of a beginning and no prospect of an end. The Dr. says that the marine animals are of much higher antiquity than the human race.\* (Now according to the Mosaic account of the creation, the marine animals were created on the fifth day and man the sixth. Such are the dilemmas we are left in by world-makers of the olden time).

We are not to be wise above that which is written by divine inspiration. Solomon says, *“Be not righteous over much, neither make thyself over wise. Why shouldst thou destroy thyself.” Ecclesiastes vii. 17.*

*Keith's Treatise*; or philosophical view of the earth and heaven

The geologist endeavours to prove to demonstration, that the land animals were of higher antiquity than man, and that they were wallowing in quagmires and in darkness; and of course by that theory the earth must be of higher antiquity also than the human race. "And the earth was without form and void," Gen. i. 2. How in the face of sound sense could the earth be termed void if there were dry land animals in it. "The dry land did not appear till the third day," Gen. i. 9, 10. And we see according to the Mosaic account, that the dry land animals were created on the sixth day, and man was also created on the sixth day: so that man and beast were co-eval. The theorist says, that according to the nature of things, (nearly six thousand years subsequent to the creation,) that it is an indubitable fact, that the earth we now inhabit must have been in existence thousands of ages anterior to the creation of man.

When the Omnipotent God called all things in heaven and in the earth into existence, he did *not act according to the nature of things, but called all things into existence miraculously*

the word of his power, he made man in one day; he made great whales in one day, he made the great lights the sun and moon in one day; the sun which is more than 111 times in diameter larger than the earth we inhabit, and 1,377,600 times in magnitude larger than the earth; and the moon which is not quite so large as this earth is about 1-50th of its magnitude, and is the earth's satellite, and accompanies the earth in its annual motion round the sun. When God gave the Ten Commandments to Moses on the Mount, he told him to write on two tables of stone with these testimonies and statutes, that, "In six days the Lord made heaven and earth and all that in them is," Exodus xx. 11. And Moses in his admonition to the people, repeats what the Lord said, "In six days the Lord made heaven and earth," Exodus xxxi. 17. There is a diversity of opinion respecting the beginning, let it suffice to say that the six days in which God created all things were *the beginning*. Christ alludes to it in Mat. xi. 8, "*Jesus saith unto them, (Moses,) because of the hardness of your hearts, suffered you to put in your wives, but from the beginning it was*

so." And also in the Gospel by St Mark, 10th chapter and 6th verse, "And Jesus said unto them, for the hardness of your hearts, he (Moses) wrote you this precept, but from the beginning of the creation God made them male and female." We see here that Christ, who was one with the Father, did not despise the Mosaic history, for Christ said to the Jews, "For had ye believed Moses ye would have believed me, for he wrote of me; but if ye believe not his writing, how shall ye believe my words," John v. 46, 47. If the Mosaic history was incorrect Christ would undoubtedly correct the errors. Men in these days are as the men of ancient days, ever learning and never able to come to the knowledge of the truth, and while they teach others they themselves need to be taught. St. John says, "In the beginning was the Word, and the Word was God, all things were made by him, (alluding to the six days creation, for he never was called the Word,) previous to the creation Christ was the Word, and God said, (in the plural tense,) 'Let us make man in our own image.' "



St. Peter, writing by inspiration, says, that "Scoffers shall come in the last days, and saying, where is the promise of Christ's coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation;" alluding to the six days of creation. 2 Epistle of Peter, 3rd Chapter, 3rd and 4th Verses.

"So God created man in His own image, in the image of God created He them, male and female created he them. "It will be admitted, that St. Paul, the inspired apostle, had some knowledge of the beginning; he says, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. iii. ix. Alluding to the six days creation, but more particularly to the promise, agreeable to the 3rd Verse of the 1st Chapter of St. John's Gospel. St. Paul says again, for by him (that is Christ) were all things created that are in heaven and that are in earth, visible and invisible, all things were created by Him and for Him.

*Why for Him?* Because He is the heir of all *things*, (the only begotten Son of the Father) and *by whom also he made the worlds.*

It will be conceded by most parties that God had no beginning. He is the high and lofty one that inhabiteth eternity—he is from everlasting to everlasting. “One day is with the Lord as a thousand years, and a thousand years as one day.” 2 Peter iii. 8. The Psalmist says, that “a thousand years in Thy sight are but as yesterday.” Psalm xc. 4. Eternity is God’s prerogative, time was allotted to the human race and all created things. Solomon says, that “the Lord possessed me in the beginning of His way, before His works of old; I was set up from everlasting, from the beginning, or ever the earth was.” Proverbs viii. 22, 23. The Lord possessed wisdom in the beginning of His way; in the creation of the terrestrial system; a fabric erected in wisdom, and which is kept by the power of God, and the wisdom of God.

The sceptic, or in other words, the infidel, who denies Christianity and who believes in a God only. The infidel astronomer, who is so marvellously wise, and wonders and perishes\* he is so swallowed up with the magnificent works

“An undevout astronomer is mad.”—Dr. Young.

of creation, that he loses sight of a more magnificent work, namely, that of redemption. The infidel astronomer who models the Creator as a material being, and considers that He is not capable of paying due attention to the whole of the mighty system of nature; and the theories of the infidel astronomer is this, that God did not consider this little planet we inhabit worthy of that notice which Christianity claims; that is, that God did not condescend to send His Son, to die for the inhabitants of this world. Such is the theory of the infidel contradictory to reason and also the Old and New revelation—destroying the whole and beautiful chain of God's Word.

Now, in conclusion. From sound logic and the chain of Scripture evidence, it is clear, that the beginning of the creation (as relative to our earth) was the six days, in which the Lord made heaven and earth, the sea, and all that in them is.

In the general acceptation of the words "create," and "make," in allusion to God's works, they are the same as in Gen. 1st Chapter 26 and 27 Verses. St. Paul says, "For we know that the whole creation groaneth and travaileth

in pain together, until now, and not only they, but we ourselves, which have the first fruits of the Spirit." Romans, 8th Chapter, 22 and 23 Verses. The same apostle says again, "Neither was the man created for the woman, but the woman for the man." 1 Cor. 11th Chapter, 9th Verse.

It is therefore evident, that man is part and parcel of creation. Everything appertaining to an earthly nature, belongs to creation, and goeth downward; but the spirit of man, which was heavenly in its origin—and that goeth upward.—The spirit shall return to God who gave it.

God has endowed man with the art of moulding and modelling; but creating is Jehovah's immutable prerogative.

The science of geology is good, and not by any means discountenanced by Divine Truth; but when antagonistic to the word of Truth it is bad, radically bad, and leads direct to infidelity. For if we believe not Moses's writings, how shall we believe Christ's words.

St. Paul says, "the world by wisdom knew not God;" and he also says, "Yea, let God

His word be true, and every man who speaks not according to that word, is a liar, and has no truth in him."

The golden key to the understanding of God's revealed Word is—prayer, meditation and faith—making wise to salvation.

## THE WARNING VOICE.

Awake ! awake ! ye  
 Christian souls awake !  
 Gird on the helmet,  
 And the two-edg'd sword  
 Take. Hold steadfast  
 Faith—that shield which  
 Blunts the fiery darts—  
 The deadliest arrow's point.  
 Beware ! beware ! of Satan's  
 Cunning, crafty wiles  
 Beware ! Watch by faith  
 And all powerful  
 Prayer—instant continuing  
 Therein : for the arch  
 Deceiver, sometimes  
 Acts, by telegraphic wires—  
 A nation to deceive\*  
 As living Christian  
 Witnesses well know ;  
 The arch deceiver never  
 Sleeps. Day and night  
 Are both alike to him—  
 He's always on the watch  
 To trap the simple souls.  
 He's ever going to and fro  
 As god of earth, and oft  
 Appears among the sons

\* It was announced by telegraph that Sebastopol was tak-

Of God of heaven ;  
Transforming his image  
Into angelic light,  
In order to deceive.  
In science too—he most  
Plausibly appears, and  
With rapid strides and  
Outstretch'd pinions  
Strives, to outstrip the  
Christian theme ; and  
Stop it in its lofty  
Course. But science—  
Bold—is securely held by  
Earth's gravitating law and  
Power ; and cannot soar  
Beyond the denser cloud—  
Its nature is earthly—sensual.  
The Christian theme rise loftier  
Still, far beyond the most  
Rarefied clouds, and never  
Tires ; going on from strength  
To strength, towards its  
Original abode, and in  
Triumph meets in Zion,  
Zion's King, and Zion's God.









